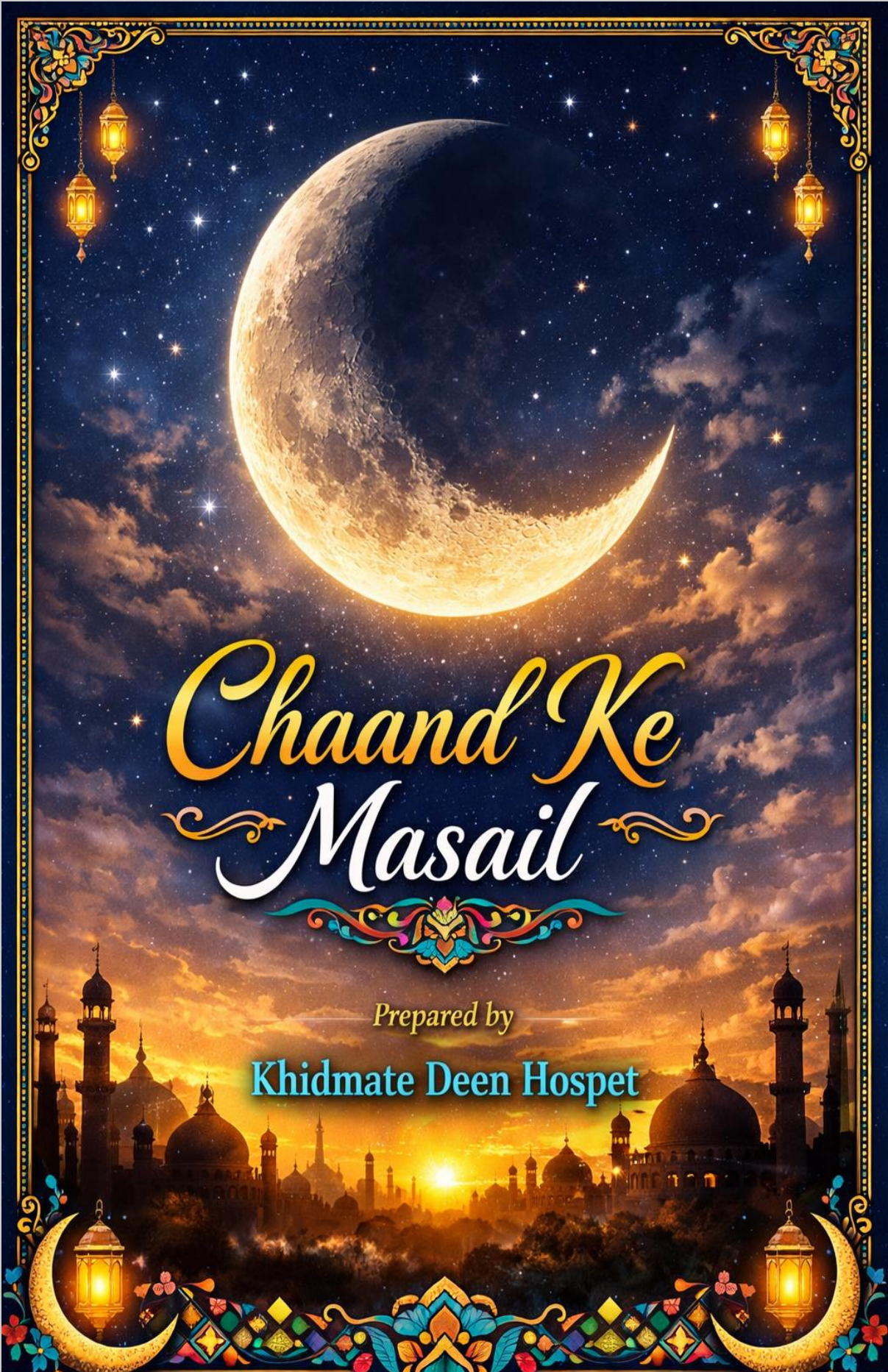




Chaand Ke Masail

Prepared by

Khidmate Deen Hospet

Chaand dekhne ka bayan

1) Hazrate Ibne Umar radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki jab tak chaand na dekh lo roza na rakho aur jab tak chaand na dekh lo iftaar na karo aur agar baadal ya gard wa gubar hone ki wajah se chaand nazar na aaye to 30 din ki ginti पूरी kar lo aur ek riwayat mein hai ki mahina kabhi 29

Anwaarul Hadees

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din ka hota hai pas tum jab tak chaand na dekh lo roza na rakho aur agar tumhare samne baadal ya gard wa gubar ho jaye to 30 din ki ginti पूरी kar lo. *(bukhari, muslim)*

Hazrat Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi is hadees ki sharah mein likhte hain ki shariat mein jyotishi ki baat moatabar nahi us par bharosa nahi kar sakte aur Huzoor sallallaho alaihi wasallam wa sahaba wa taabi'en rizwanullahi ta'ala alaihim ajmaen aur agle pichhle aalimo ne us par amal nahi kiya aur na aetibar kiya.

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki chaand dekh kar roza rakhna shuru karo aur chaand dekh kar iftaar karo aur agar baadal ho to sha'aban ki ginti पूरी kar lo.

3) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki ek dehat ke rahne wale ne Huzoor ke paas jakar kaha ki maine ramzan ka chaand dekha hai Huzoor ne farmaya kya tu gawahi deta hai ki Allah ta'ala ke siwa koi ibadat ke layeq nahi kaha haan! Farmaya kya tu gawahi deta hai ki Muhammad sallallaho alaihi wasallam Allah ta'ala ke rasool hain usne kaha haan! Huzoor ne farmaya aey Bilal! Logon mein ailaan kar do ki kal roza rakhein.

(Abu dawood, tirmizi, nasai)

Hazrate Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi farmate hain ki is hadees shareef

se sabit hua ki ek mard mastoorulhaal yani jis ka faasiq hona zahir na ho us ki khabar ramzan ke chaand ke baare mein maan (accept) li jati hai shahadat ka shabd zaruri nahi. *(ash'atullamaat jild 2 page 79)*

Kuch zaruri mas'ale

1) chaand ke sabit hone ki kai sooratein hain:

Chaand ki khabar:

29 sha'aban ko chaand nikalne ki jagah saaf na ho to ek musalman mard ya aurat jab ki faasiq na ho to us ki khabar se ramzan ka chaand sabit ho jayega aur chaand nikalne ki jagah saaf hone ki soorat mein ek shakhs ka jo faasiq na ho aabadi se bahar khule maidan mein ya unche makaan par se dekhna kaafi hai warna ek badi jama'at chahiye jo apni aankh se chaand ka dekhna bayan kare baaqi 11 mahinon ke liye chaand nikalne ki jagah saaf na hone ki soorat mein 2 aadilon ki gawahi zaruri hai aur saaf hone ki soorat mein itni badi jama'at chahiye jin ka jhoot par ittifaq karna mushkil ho. *(durre mukhtar maye raddul muhtaar jild 2 page 93 wa 95, baharurraeq jild 2 page 269)*

Shahadat alash'shahadat :

yani gawahon ne chaand khud na dekha balki dekhne walo ne un ke samne gawahi di aur apni gawahi par unhein gawah kiya to is tarah bhi chaand ka suboot ho jata hai jab ki asal gawahaan aane se majboor ho. Uska tareeqa ye hai ki gawahaane asal mein se har ek do

aadmiyon se kahein ki meri is gawahi par gawah ho jao ki maine fulan saal ke fulan mahina ka chaand fulan din ki shaam ko dekha phir un gawahon mein se har ek aakar yoon gawahi dein ki mein gawahi deta hoon ki fulan ibne fulan aur fulan ibne fulan ne mujhe apni is gawahi par gawah kiya ki unhone fulan saal ke fulan mahina ka chaand fulan din ki shaam ko dekha aur unhone mujh se kaha ki meri is gawahi par gawah ho jao.

(durre mukhtar maye raddul muhtaar jild 4 page 409)

Shahadat alalqaza:

yani kisi doosre shahar mein shariat ke qazi ya mufti ke samne chaand hone par gawahiyan guzri aur us ne chaand ke sabit hone ka hukm diya us gawahi aur hukm ke waqt 2 aadil gawah maujood the unhone yahan aakar mufti ke samne kaha ki hum gawahi dete hain ki humare samne fulan shahar ke fulan mufti ke paas gawahiyan guzri ki fulan chaand ka dekhna fulan din ki shaam ko hua hai aur mufti ne in gawahiyan par fulan din chaand ke sabit hone ka hukm diya to is tarah bhi chaand ka suboot ho jata hai. *(fatawa Imadme gazzi page 6, fatahul qadir jild 2 page 243)*

Kitabul ilalqazi:

shariat ka qazi aur jahan shariat ka qazi na ho wahan shahar ke sab se bade sunni saheeh aqeeda wale aalim ke samne shariat waali gawahi guzre wo doosre shahar ke sab se bade sunni saheeh aqeeda wale aalim ke naam khat

(letter) likhe ki mere samne is mazmoon par shara'i gawahi guzre aur us khat mein apna naam aur jis ke paas khat bhejna ho us ka poora naam wa pata (address) likhein aur wo khat 2 aadil muttaqi parhezgar ko de wo log doosre shahar ke us aalim ke paas layein aur gawahi dein ki ye khat fulan shahar ke fulan aalim ka hai to doosre shahar ka aalim agar is gawahi ko apne mazhab ke lihaz se suboot ke liye kaafi samjhe to us par amal kar sakta hai. *(fatawa razwiya jild 4 page 551)*

Agar shahar ke sab se bade sunni saheeh aqeeda wale aalim ka khat na ho kisi doosre ka khat ho ya 2 gawah lekar na jayein ya donon aadil parhezgar na ho to in sooraton mein doosre shahar ke aalim ko khat par amal karna jaaiz nahi.

Istifaza:

yani jis islami shahar mein aisa mufti ho ki roza aur eid wa baqara eid usi ke fatwa se hote ho jahil log khud eid wa ramzan na thahara lete ho wahan se kuch jama'atein aayein aur sab ek zuban se khabar dein ki wahan fulan din chaand dekh kar roza hua ya eid ki gai to is tarah bhi chaand ka suboot ho jata hai lekin sirf bazari afwah ud jaye aur kahne wale ka pata (address) na ho puchhne par jawab mile ki suna hai ya log kehte hain to aisi khabar hargiz istifaza nahi aur aisa shahar ki jahan koi mufti na ho ya ho magar na ahal ho ya bharosa ke layeq ho magar wahan ke jahil log jab chahate hain eid wa ramzan khud

kar lete hain jaisa ki aaj kal aam taur par ho raha hai to aise shaharon ki shuhtrat qubool ke qabil nahi hai.

(fatawa razwiya jild 4 page 553)

Ikmaal e iddat:

yani jab ek mahina ka 30 din poora ho jaye to doosre mahina ka chaand sabit ho jayega lekin agar ek gawah ki gawahi par ramzan ka chaand maan liya gaya aur is hisab se 30 din poore ho gaye magar chaand nikalne ki jagah saaf hone ke bavajood chaand nazar nahi aaya to is soorat mein 30 din kaafi nahi balki ek roza aur rakhna padega.

(durre mukhtar maye raddul muhtaar jild 2 page 97)

2) agar chaand shariat ke tareeqa se sabit ho jaye to pachchhim (west) walo ka dekhna purab (east) walo ke liye lazim hoga aisa hi fatawa gazzi page 5 mein hai.

3) jantari se chaand hargiz sabit na hoga.

(shaami jild 2 page 94, durre mukhtar)

4) akhbar (newspaper) se bhi chaand hargiz sabit na hoga isliye ki akhbari khabarein basa awqaat gap (fake) nikalti hain aur agar khabar saheeh ho to bhi baghair shariat wale suboot ke hargiz qubool ke qabil nahi.

(raddul muhtaar jild 2 page 97)

5) khat (letter) se bhi chaand sabit na hoga isliye ki ek likhawat (writing) doosri likhawat se mil jati hai lihaza us se yaqeen wala ilm na hoga. *(durre mukhtar, hidaya)*

6) taar aur telephone be aetibari mein khat se badh kar hain isliye ki khat mein kam se kam likhne wale ke hath ki pahchan hoti hai taar wa telephone mein wo bhi nahi aur jab gawah parde ke pichhe hota hai to gawahi nahi maani (accept karna) jati isliye ki ek aawaz se doosri aawaz mil jati hai to taar wa telephone ke zariye gawahi kaise maani ja sakti hai. *(fatawa aalamgeeri jild 3 page 357)*

7) Radio aur television mein taar wa telephone se zyada pareshaniyan hain isliye ki taar wa telephone par sawal wa jawab bhi kar sakte hain magar radio aur television par kuch bhi nahi kar sakte. Baharhaal ye nayi cheezein khabar pahunchane mein to kaam aa sakti hain lekin gawahiyon mein nahi maani ja sakti. Yahi wajah hai ki khat, taar, telephone, radio, television ki khabaron par kachehriyon ke muqaddamon ka faisla nahi hota balki gawahon ko hazir hokar gawahi deni padti hai phir faisla hota hai.

Ta'aajub hai ki jab duniyavi jhagdon mein maujooda kachehari ka qanoon redio aur television ke zariye gawahi manne ko tayyar nahi to phir deeni muamale mein shariat ka qanoon unke zariye gawahi kaise maan sakta hai.

Huzoor sallallaho alaihi wasallam ki hadees hai ki agar chaand mein shubah (shak) ho jaye to 30 din ki ginti पूरी karo. *(bukhari, muslim)*

Magar afsos ki is zamana ke bahut se musalman ki un mein zyada be namazi wa be rozadar hote hain, telephone aur radio waghaira ki khabar par ek hungama khada karke qiyamat barpa kar dete hain.

Khuda e ta'ala un na samajh musalmano ko apne nabiyye kareem alaihissalatu wassalam ki hadees par amal ki taufeeq ata farmaye aameen.

8) jahan islami badshah aur shariat ka qazi koi na ho to shahar ka sab se bada sunni saheeh aqeeda wala mufti us ka qaayam muqam hai aur jahan koi mufti na ho to aam musalmano ke samne chaand ki gawahi di jaye.

(fatawa razwiya jild 4 page 547)

9) be namazi ya namaz padhta ho magar jama'at chhod ne ki aadat rakhta ho, dadhi munde, dadhi katarwa (kaat) kar ek mutthi se kam rakhne wale ye sab faasiq molin hain in ki gawahi shariat nahi manti. Isi tarah kafir, badmazhab aur nabaligh ki gawahi bhi shara ke nazdeek aetibar ke qabil nahi. *(kutub e aamma)*

10) chaand dekh kar us ki taraf ungli se ishara karna makrooh hai agarche doosre ko batane ke liye ho.

(bahare shariat jild 5 page 685)

11) musalmano ko apne saare kaamon mein arabi islami tareekh wa sana ka aetibar karna wajib hai doosri tareekh wa sana ka aetibar karna jaaiz nahi aisa hi tafseere kabeer jild 4 page 445 mein hai.
